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SANSKRIT  
*Its Origin,  
Composition,  
and Diffusion*

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# SANSKRIT

Its Origin, Composition, and Diffusion

By

CALVIN KEPHART, LL.M., D.C.L., PH.D.

Member of the District of Columbia Bar and of the Federal Bar Association; former Associate Professor, National University Law School; Past-President, National Genealogical Society and Pennsylvania Historical Junto; Member, Society of American Historians, etc.

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## SANSKRIT LANGUAGE

originally comprised the language of Nordic Aryan people of western central Asia, apparently containing a small increment of ancient Turkic by contact on the borders of their homeland, plus substantial modification and accretions of Iranian and possibly Pamirian after their migrations to Bactriana. It was introduced into northwestern India by invasions of these people from Bactriana by two separate divisions on different occasions about 1350 years apart, the first, tribal in scope, about 1400 B.C., at the inception of the Vedic period, and the second, imperial in scope, in 58 B.C., at the inception of the Modern period, after it had been blended further by powerful Persian and Grecian influences in Bactriana and Sogdiana. The facts are developed in detail in this book.

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Other historical contributions by the author:

ORIGIN OF THE NAME AMERICA (*The Quartermaster Review*, Washington, March-April, 1938); from tribal times;

THE SWEDES AND SWEDISH GOTHs (Shenandoah Publishing House, Inc., Strasburg, Va., 1938); a determination of when the Goths conquered southern Sweden;

ORIGIN OF THE CONJUGAL COMMUNITY (OR COMMUNITY PROPERTY LAW) AND OTHER ANCIENT LAWS (Shenandoah, 1938); from primitive sources;

ORIGIN OF ARMORIAL INSIGNIA IN EUROPE (*National Genealogical Society, Washington, 1938*); clarifying this phase of heraldry;

HERR VOLCNANT VON ERLACH, MINNESINGER (*The Journal of English and Germanic Philology*, Urbana, Ill., April, 1943); revised and reprinted in 1949;

RACIAL HISTORY OF THE ALBANIANS (in *Unconquerable Albania*, Albanian Liberation Committee, Chicago, 1944); from tribal times;

ORIGIN OF THE NAME RUSSIA (in *Morskiya Zapiski* magazine, New York, November, 1944); showing its actual source;

APPARENT ORIGIN OF THE VAN VOORHEES FAMILY (*New York Biographical and Genealogical Record*, New York, October, 1945), with its original coat-of-arms.

And miscellaneous others.

Substantially ready for publication:

RACES OF MANKIND—THEIR ORIGIN AND MIGRATION (about 500 pages).

## PREFACE

PROBABLY the greatest need of scholarship today is the perspective and the capability to analyze and synthesize the great mass of authentic uncorrelated facts published in the books and to integrate them chronologically into the hazy stream of human events. This essay necessarily is a work of that character because of the antiquity of the subject. In dealing with purely factual data already published by those who conscientiously have sought out the original sources, one is not relying on secondary conjectures or inferences of others, although these may deserve cautious consideration in any such study.

Actually, this monograph is based on ethnographic research by the author treated in much greater detail in his *magnum opus*, to be entitled the *Races of Mankind—Their Origin and Migration*, which has been substantially completed and is far broader in scope. Some citations have been noted herein, but all of the factual matter utilized is available in standard publications.

The author, a lawyer, ethnographer, and historian, is not so optimistic as to believe that those

who have spent their professional life in the field of anthropology, philology, or literature will accept all of his findings here with great avidity. Even some of his expressions may be viewed as unorthodox. All that he asks is that they read the book through with an open mind and undertake to verify what has been adduced. Then it is hoped that his deductions may be helpful to those interested in subjects on which they bear. Comments on the philological section are invited.

Calvin Kephart.

Arlington, Virginia.

November, 1948

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## ERRATA

- Cover page: **It's** should be **Its**.
- Page 4, line 12: **sometime** should be **sometimes**.
- Page 6, line 17 }  
Page 77, line 12 } **transaction** should be **translation**.
- Page 84, line 10: **Ethopia** should be **Ethiopia**.
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## HISTORICAL SECTION



## CHAPTER 1

### INTRODUCTION

THIS book has been written primarily from the standpoint of ethnography and history and not from that of philology, as the writer is not a philologist. We begin with the increasingly evident fact that all races of humanity, extinct and existent, emanated from southeastern Asia, centering on the shores of the Bay of Bengal and perhaps earlier on the adjacent East Indian Islands, whence they populated and repopulated the rest of the world. That premiss affords a stable foundation, the writer is confident, for further ethnographical and philological research, in accordance with which he has outlined in the last chapter what he believes now to be an acceptable and helpful orientation of such investigations, with due regard for racial and linguistic relationships and modifications through the ages.

Philology, in its narrower sense, is the term applied to the science of words and languages. It is derived from the Greek word *philologia*, the love of disputing, the love of literature—from



*philos*, loved, and *logos*, word or discourse. It is more broadly concerned with the subjects of both etymology and history (including ethnography), for the ascertainment of the pertinent races of people and of the range and grade of knowledge of the speakers of the different languages and their circumstances and institutions. Thus, the two phases of philological research may be designated as literary and scientific.

One of the most interesting divisions of linguistic research is that pertaining to the ancient literary Sanskrit language, sometime called the Latin of India. Latin appears to have been the language that resulted when the ancient Alpine Kelts imposed their dialects on primitive Mediterranean peoples during their successive invasions of the Italian peninsula many centuries prior to the arrival of the Nordics there. The study of the Sanskrit language hitherto has been handicapped by the lack of positive knowledge of its primal dialectical origin and of its chronology in relation to its cognate languages of central and southern Asia. Those deficiencies, in the main,

are supplied in this monograph, which is an outgrowth of extensive ethnographical research by the writer.

We are concerned here only with the Aryan languages and not with the Turanian languages, although modifications of dialects of one by dialects of the other doubtless occurred in ancient times in frontier regions of contact of branches of the two races. Sanskrit, of course, is essentially an Aryan language. The name in its own language is Sanskrita (or perhaps more correctly *Samskrita*), meaning the "refined" or "perfected" language. It is the past participle of the verb *kar* (*kri*), "to make," (*krita*, "made"), with the preposition *sam*, "together." *Kri* sometimes is *skri* after *sam* and other prepositions; Hindustani: *Sanskrit*.

The major proportion of the forms of the language and their arrangement evolved from a Nordic Aryan dialect or language of western central Asia during several hundred years of its contact with other languages in another region, over which period its bearers on the second occasion had the status successively of conquerors and sub-

jects, until they revolted and conquered north-western India. These events are portrayed herein.

The historical section of the book will be devoted to the determination of the ancient nation or nations whose language was the basic element of Sanskrit and of the ways and times in which the latter reached western India. The second section will be confined to various philological considerations. In this research, the writer had the advantage of three important aids, namely (1) the analysis of Sanskrit by Dr. H. Julius Eggeling in the 13th edition of the *Encyclopædia Britannica* showing its relationship with various other Aryan dialects and more emphatically its similarity in various ways with the Grecian, (2) the statement by Dr. Franz Bopp to the effect that, when he was reading Ulfilas' transaction of the Bible into old Gothic, he thought that he was reading Sanskrit,<sup>1</sup> and (3) the opinion of Sir Monier Monier-Williams in the preface of his *Sanskrit-English Dictionary* (Clarendon Press, Oxford, 1899) that

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<sup>1</sup> Franz Bopp, *Conjugationssystem der Sanskritsprache* (Frankfurt a. M., 1816), preface page x. Ulfilas (c. 311-383) performed this epochal task perhaps about 350-360.

Sanskrit originated in the region of Bactriana and Sogdiana, not far from Bukhara and the first course of the Oxus River.

As will be shown here, the basic language of Sanskrit was that of a Nordic Aryan nation of western central Asia, which may early have incurred minor modifications by contact with Turkic or other Turanian dialects. It was transmitted to western India by two different major invasions of that country by those Nordics, approximately 1350 years apart, the first, tribal in scope, about 1400 B. C., at the inception of the Vedic period, and the second, imperial in scope, in 58 B. C., at the inception of the Modern period. Neither invasion was made direct from the Nordic Aryan homeland, but from a half-way region of lengthy habitation, namely, Bactriana, where the language of those invaders was blended with that of indigenous inhabitants, apparently Iranians with a commingling of Pamirians; for it may not be assumed that the favorable country of Bactriana ever has been bare of inhabitants since primitive times. It was an attractive region for immigration from both the Iranian plateau and the Pamirs.

On the second occasion, additional blending occurred there, first in considerable degree under Persian influence and second in still greater degree under Grecian influence.

All historical evidence indicates that the invaders in both instances branched originally from the parent nation of the Goths (the Getae) and carried the Gothic language. Their language as thus subsequently modified constituted in each instance the Sanskrit language superimposed on the Hindus of western India in consequence of the two invasions, the last of which represented the final great upsurge of Nordic imperialism on that continent, which, however, long antedated similar political achievements of congeners of those people in western Europe, — the dynasties of the Merovingians, Carolingians, Saxons, Franks, Hohenstaufens, and their successors.

It is beyond the scope of this discussion to review the effect on Sanskrit exerted by the successive invasions of western India by hordes of barbarians from the submontane region of the Pamirs, including the country around Chitral, Gilgit, Kashmir, and Kafiristan. Their language

generally is known as Paisācī. It appears now and then in Sanskrit drama and Sanskrit philologists took grammatical notices of it.

If this synthesis based on ethnographical research be correct, then the reason for the difference between the Vedic Sanskrit and the Modern Sanskrit may be more readily discerned. And conversely, by discounting the Grecian, Persian, and Iranian-Pamirian influences, we should be brought back to the original language of the Nordic Gothic Aryans of central Asia as it had evolved there down to about 2000-1500 B.C. Instead of Sanskrit's being deemed to be a primitive language from which ancient languages of India have sprung, it will be found to have been formed about 1500 B.C. and later and to be among the latest languages to be imposed upon the Hindus. Nevertheless, certain modern languages are said by some to have evolved therefrom.

Both the Nordic Aryans and the Iranian Aryans descended or evolved from the primitive Indonesian population of India. The generally accepted term of "Indo-European" carries that implication. During interglacial times, the pro-

genitors of the Nordics moved northward and those of the Iranians concurrently moved westward, the one over the Hindu Kush or Karakorum Mountains and subsequently to the Tarim Basin of Eastern Turkistan and ultimately to the region south of Lake Balkhash and the other over the Suliaman Mountains to the Iranian plateau and perhaps afterward from Iran direct to Bactriana. The causes of the evolution of different racial types among these emigrants is a question beyond the scope of this treatise.

For various reasons, Iranians in several later migrations in early historical times (many centuries before the introduction of Vedic Sanskrit into India) returned to India, *bringing along the so-called Hindi dialects (Prākṛita) now prevalent in western India.* In doing so, they pressed the descendants of the ancient Indonesians southward to the Dekkan and eastward to and beyond the head of the Bay of Bengal, whence many ultimately emigrated as far as the Pacific islands. When the Nordics likewise invaded western India as conquerors from the northwest in far more recent times, *they also brought back their own dialect,*

modified by successive Iranian-Pamirian, Persian, and Grecian influences in Bactriana and subsequently known as Sanskrit, *which was superimposed as the dynastical or literary language on the various Hindi dialects then prevalent in that region. Consequently, both the Hindi and the Nordic dialects originated in primitive times in the Indonesian language of India, evolved in distant widely-separated regions, and long afterward were brought back and in turn, with the Nordic transformed into Sanskrit in Bactriana, became dominant languages in much of India, especially the northwestern part.*

Bopp's remark mentioned above, in conjunction with various historical events in central Asia prior to the beginning of the Christian era, gave an unfailing clue to the origin of Sanskrit, for it will be shown subsequently that the nation whose later dialect was Sanskrit originally was a sister nation of the Goths. In fact, two federated nations (or the tribes of each) must be considered in this connection. These nations having been Nordic, it is obvious why there is a close relation be-



tween Sanskrit and the strictly Nordic dialects, especially the Gothic, because basically the former was one of them, although more greatly modified by foreign languages than the others were.

## CHAPTER 2

### RACIAL SUBDIVISIONS

DESPITE the difficulty of classifying certain odd racial types of southeastern Asia, the dominant races of mankind are divisible into three distinct categories, viz., (1) *Indafrican* (Black), (2) *Turanian* (Yellow-Red), and (3) *Aryan* (Brown-White). The Indafricans live mainly on the southwestern Pacific islands and in central and southern Africa (except for those in America); the Turanians mainly in eastern and central Asia and northern Eurasia (except for the Indians in America); and the Aryans mainly in India, Iran, Europe, northern and southern Africa, and America. The Indafrican, Turanian, and Aryan languages, of course, are those that originated with these respective major divisions of mankind, but in branches of each division all kinds of modifications have occurred and will continue to occur. An Aryan dialect may even have been imposed on a Turanian people (as in the case of the Hittites, whose descendants are the present non-Aryan Armenians) or the reverse, but such circumstances do not alter the basic premiss.

Perhaps the greatest modification in physical type of any branch of any of the major racial divisions is that of the blond Keltic (Alpine) and Nordic peoples from their progenitors, the primitive brunet Indonesians of northern India. An analogous modification in the Turanian race, but in somewhat less degree, is that of the Finno-Ugrians of northern Eurasia. The causes thereof are adequately explained in the larger work of the author, soon to be published, along with the disclosure of the migrations of the numerous branches of all of these major races.

## CHAPTER 3

### NORDIC HOMELAND

WE shall continue with another premiss of known facts of relatively recent times; i.e., the antecedents of the Gothic people, for whom Ulfilas translated the Bible. It is unnecessary here to prove that the Goths of southern Sweden, the Ostrogoths of Italy, and the Visigoths of Spain were blond Nordic people. Their descendants of today amply demonstrate that fact. The name *Goth* was derived from one of their brilliant military leaders, one *Gaut*, the founder of the renowned Amal family,<sup>2</sup> who, while in command of an Ostrogothic army, defeated several Roman forces on the lower Danube River during the reign of Emperor Domitian (A.D. 81-96). Thus, we account for the terms *Gauti* and *Visigauti*<sup>2</sup> applied to Goths of southern Sweden after they had conquered a considerable region there about A.D. 120.<sup>3</sup> They now are a part of the Swedish nation.

Less easily provable but equally certain is the

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<sup>2</sup> *Encyclopædia Britannica*, 13th ed., vol. 15, pages 510-512; Calvin Kephart, *The Swedes and Swedish Goths* (1938).

fact that the earlier name of the Gothic nation was the *Getae* and that the ancient homeland of all of the Nordic nations was a region known as Geté,<sup>3</sup> extending from Lake Balkhash southward and eastward into the river valleys of the Tien Mountains, northcentral Asia. They apparently emigrated thither from the Tarim Basin (Eastern Turkistan) as a single tribe about 7700-7500 B.C. That country now is embraced in the Russian province of *Semiryechnsk*, whose name means the "Land of the Seven Rivers," in Western Turkistan, with an area of 147,300 square miles, more than three times the size of the state of Pennsylvania. Its climate is thoroughly continental and was well adapted to the progenitors of the northern European peoples. As the tribal population increased to the extent that it became unwieldy and unmanageable, divisions successively detached themselves under the leadership of a *princeps* or member of the ruling family and formed separate tribes. In this way the different Nordic nations of history arose. Ordinarily, each new

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<sup>3</sup> Sharifu'd-Din's (Sherefeddin's) history of *Timur*. (Petis de la Croix's French translation to English by J. Darby in 1722, vols. i and ii.)

tribe moved some distance away to territory subjected to its own control and livelihood, although, for reasons of security, it long maintained contact with the parent nation. Historical research demonstrates that each of the first four Nordic tribes in succession moved westward from Geté toward or beyond the northerly shores of the Aral Sea.

From about the time of their settlement in Geté until about 2300 B.C., the Nordic peoples had Turanian (Turkic) neighbors on their south in Western Turkistan, namely, the Sumerians until about 4300 B.C. and the Hittites thence until about 2300 B.C. Because of the relative smallness of numbers of the Nordics during the earlier period, their intercourse and interchange of ideas and customs with the more highly civilized Sumerians apparently were minor in degree or extent; but the reverse was true with respect to their relations later with the Hittites, who also possessed the superior culture developed by the Turkic people, with the important results indicated hereinafter. At that time the Caspian Sea extended as far north as the base of the Ural

Mountains and it was not until about 2300 B.C. that any Nordic tribe was ready or willing to venture across that barrier from Asia to the unknown and mysterious region of Europe.

## CHAPTER 4

### NORDIC NATIONS

THE original Nordic nation ultimately was sub-divided into five distinct and separate tribes, from each of which in the course of time small dissident detachments (such as the *Vandals* and the *Alani*) took other tribal names and migrated elsewhere. We shall disregard most of the latter in this discussion, as they had nothing to do with the subject now before us. The names of these five major Nordic tribes or nations are as follow, in chronological order: (1) *Suebi*, (2) *Kimmerii*, (3) *Getae* (the later *Goths*), (4) *Massagetae*,<sup>4</sup> and (5) *Sakae*.<sup>5</sup> The first three tribes crossed to Europe between 2300 B.C. and about 850 B.C. and we are concerned very little with them here, although they are treated thoroughly in the larger work. The other two tribes remained in Asia; the *Massagetae* long inhabited a region west of *Geté* proper and the *Sakae* continued to occupy the ancient homeland of *Geté*.<sup>6</sup>

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<sup>4</sup> *Ency. Brit.*, 13th ed., vol. 17, page 864.

<sup>5</sup> *Ibid.*, vol. 24, page 53.

<sup>6</sup> Herodotus, *Hist.* i. 25, 216; iv. 46, 61, 121, 136.



There is reason to believe that the senior member of the ancient ruling dynasty of these people went with the nation that carried the original national name, the Getae (or Goths), and was represented by the later eminent Amal family<sup>7</sup> of the Ostrogoths, of which a notable branch was the *Balt* family that later ruled the Visigothic division of the Gothic nation and for which the Baltic Sea was named. From this point forward, beginning about 750 B.C., we are concerned almost wholly with the fortunes and the fate of the nations of the Massagetae and the Sakae.

Of great interest in this connection is the fact that, during the long contact of the Nordics and the Hittites in this region, the influence of the former on the latter, despite the superior culture of these Turks (or perhaps in consequence of it), resulted in the transformation of their agglutinative Turanian language to the inflectional form employed by the Nordics. Conversely, one wonders whether the early language of any of the lat-

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<sup>7</sup> From which the name *America* was derived: *Amal-ric, Amal-rico, Amerigo, America*; see Calvin Kephart, *Origin of the Name America*, The Quartermaster Review, March-April, 1938.

ter nations in Europe contained any substantial number of words derived from the Hittite language. Whether the known subsequent contact of the Sakae with the Turanian Issedones<sup>8</sup> was sufficiently intimate to exert an analogous effect on the language of these later Turks probably is still an undetermined question, but the converse appears to have been true, according to Herodotus.<sup>9</sup>

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<sup>8</sup> Herodotus, *ibid.*, i. 201, 215, 216.



## CHAPTER 5

### RESETTLEMENT OF THE MASSAGETAE AND THE SAKAE

FROM about 2300 B.C., certain other Turanians (a division of the aforesaid Issedones<sup>9</sup>) of Tarim Basin, in Eastern Turkistan, had separated from the main body and migrated northwestward between the Tien and the Altai Mountains into the present Siberian province of *Semipalatinsk*, north of Lake Balkhash, skirting the northerly border of the habitation of the Nordics. They were the bearers of the superior civilization originally developed by the Turks (Pre-Sumerians or later Assyrians, Sumerians, and Hittites) and undoubtedly enjoyed considerable commercial intercourse with the easternmost Nordic nation, the Sakae, with which they had come in contact. In fact, some of their language and customs appear to have been adopted by the lower-cultured Sakae, as indicated by Herodotus.<sup>9</sup> In the Siberian country they intermarried with Turanian Ugrians that they encountered there and new nations of diverse peoples and cultures,

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<sup>9</sup> *Ency. Brit.*, 13th ed., vol. 14, page 885.

wholly Turanian, resulted.<sup>10</sup> As the numbers of the Nordics in Geté and westward were diminished by the emigration of some of their tribes to Europe, the Turanians on their north became emboldened and assailed them over their long and uncertain northerly frontier, first that of the Mas-sagetae<sup>o</sup> and later that of the Sakae, which had the effect of pressing these Nordic nations southward from their traditional primitive home in "The Land of the Seven Rivers," the present province of Semiryecheusk, in Western Turkistan.

It must have been at the time of this Turanian pressure on their north that the earliest of these Nordic tribes to leave the homeland emigrated to and settled in Bactriana, to undergo the modification of its dialect by the influence of that of the indigenous inhabitants that they conquered there. These native peoples apparently were akin to the Iranians, perhaps with an admixture of Pamirians from the mountains on their east, and their culture must have been substantially equivalent to that of the Iranians. The resultant language by the time

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<sup>10</sup> Herodotus, *Hist.*, iv. 22-25; A. H. Keane, *Man, Past and Present* (Cambridge Press, 1920), page 319; J. C. Prichard, *Physical History of Mankind* (Houlston and Stoneman, London), vol. 3, pages 324-339.

that they determined to invade the south was the Vedic Sanskrit used in their literary reproductions after their arrival in India from the northwest about 1400 B.C. We are told definitely that they originally were divided into clans and tribes and had inhabited the "Land of the Seven Rivers." We must accept the fact of that origin, migration to Bactriana, and later invasion of India on the additional basis of subsequent extant history pertaining to the invasion at the inception of the Modern period, because the latter came from the same direction and brought basically the same language, further modified by Persian and Grecian influences mainly in Bactriana but also in Sogdiana. Consequently, the facts of the second invasion and the identification of the invaders will be the major consideration hereinafter.

About 750 B.C. the Massagetae moved slowly southward east of the Caspian Sea toward the northerly escarpment of the Iranian plateau. There they were halted by the resistance of the Persian Empire. Their numbers had continued to increase and, under the impact of the Persian attacks, various detachments separated under re-

cognized leaders and became independent tribes. Among the earliest were the Dahae,<sup>11</sup> who settled around the southerly shores of the Caspian Sea and on the slopes of the Iranian escarpment. That sea took its name from one of their tribes, the *Caspi*. The main body subsequently turned eastward toward the mountain valleys and the Pamirs, conquering the indigenous inhabitants in their way, as indicated above. Others of the tribes separated and moved to and settled in northeastern Iran, chiefly the *Arii*, the *Chorasmii*, the *Pasiani*, and others. The first of these in Iran settled on the Arius River, which took its name from them. Their root-word, *arya* in Sanskrit, is that from which the term *Aryan* was derived. It means "noble" and signified the ruling race. In the movement of the main body eastward and the loss of these various tribes, the national name of the Massagetae became lost and several other tribal names took its place, as happened among the Nordic nations that had migrated to western Europe. The remaining tribes of the Massagetae that gained possession of the valley of the Oxus River

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<sup>11</sup> *Ency. Brit.*, 13th ed., vol. 21, page 203.

(the *Amu Daria*), north of the Hindu Kush and south of the Hissar Mountains as far east as the Pamirs, were known as the *Tokhari* and the *Ephthalites (or White Huns)*.<sup>12</sup> The former were known to the Chinese as the *Yue-Chi* or *Getes (Getae)*<sup>13</sup> and their dynastic division took the name of *Kushan*.<sup>12</sup> The Kushans were the dominant tribe and doubtless were the nucleus of the former parent nation (Massagetae). The dominions of these tribes, which included Bukhara south of the Hissar Mountains, comprised the country known as *Bactriana*,<sup>12</sup> and their capital was at Balkh, now in northern Afghanistan. The climate was favorable, water was abundant, and the land was fertile.

It was this encroachment of these tribes of the former nation of the Massagetae on the Persian domain that caused Cyrus the Great (of the clan of the *Achaemenidae* of the *Pasargadae*) to wage his several campaigns against them, beginning even prior to his war in 546 B.C. with Croesus, king of Lydia, in Asia Minor, according to the historian Ctesias.<sup>13</sup> Bactriana then was forced to

<sup>12</sup> *Ibid.*, vol. 3, pages 180-181 (Bactria); vol. 13, page 526 (Hissar); and vol. 14, page 501 (Indo-Scythians).

<sup>13</sup> Herodotus, *op. cit.* vii. 64.



become one of the satrapies of that empire, *subject to Persian cultural influence*. Cyrus was slain in battle later, in 528 B.C.<sup>14</sup>, when he attacked the Dahae. The Persians knew that the Dahae and the other Massagetae were kin of the inhabitants of Scythia west of the Caspian Sea, and in 512 B.C. King Darius the Great, in revenge for the death of his kinsman Cyrus and to secure his northern frontiers on both sides of the Caspian, undertook an extensive campaign against the western Scythians (the Getae or Goths) by way of the Bosphorus, eastern Thrace, and the lower Danube River. After having advanced fruitlessly around the Ukrainian steppes, Darius decided to return.<sup>15</sup>

In 255 B. C., when Diodotus made himself king of Bactria and tried to expand his dominions, the remnant of the Dahae (tribal name *Parmi*), under a chieftain named Arsaces, fled before him and overran and settled among the Medians (former Nordic Kimmerians) who long before had expanded eastward to the later-known region of Parthia (the present Khorasan). The two elements there soon united and formed a new and

<sup>14</sup> *Ency. Brit.*, 13th ed., vol. 7, pages 707-708.

<sup>15</sup> Herodotus, *op. cit.*, iv. 1, 120-142.

powerful nation under the dynasty of the *Arsacidae*. Its resultant language was that known as the *Pahlavi*, which thus was mainly Nordic in origin.<sup>16</sup> The later history of Parthia appears in the books.

During the century or so that the Massagetae thus were moving southward and eastward and were disintegrating into various tribal units and settling in the extensive region from the Caspian Sea to the Pamirs along the Iranian escarpment, the Turanian pressure on the north also caused the Sakae to move a short distance southwestward from their homeland of Geté. Upon driving out or subjugating the indigenous population, they took possession of the pleasant and productive region known as *Sogdiana*, just north of Bactriana, where they also separated into two tribes. The principal one retained the national name and the other was known to the Chinese as the *Wu-Sun*.<sup>17</sup> They expanded up the valley of the Jaxartes River (the *Syr Daria*) and that of the Zarafshan River, their domain comprising northern Bukhara, Samarkand, and Ferghana. Their capital was

<sup>16</sup> *Ency. Brit.*, 13th ed., vol. 20, pages 870-871 (Parthia).

<sup>17</sup> *Ibid.*, vol. 15, page 828.

called *Maracanda*, in the valley of the Zarafshan. In its later form, Samarkand, it gave its name to the valley of the Zarafshan, which as late as the Middle Ages retained the name *Soghd* (Sogdia). Arabian geographers deemed Sogdiana to be one of the fairest regions of the world. Both Samarkand and Ferghana possessed a temperate and healthful, though dry, climate, well adapted to the Nordic people. While separated on the south by the Hissar Mountains from the territory of their kin in Bactriana, the two different tribal groups maintained close contact at the westerly boundaries along the course of the Zarafshan River.

## CHAPTER 6

### IDENTIFICATION OF THE MASSAGETAE AND THE SAKAE

HAVING thus located the final habitations of these five tribes, the Tokhari, Kushans, and Ephthalites and the Sakae and Wu-Sun, all of which later confederated to form a powerful empire, it is necessary next to verify that they actually were blond Nordic peoples. As the Tokhari were identical with the Yue-Chi<sup>18</sup>, who alternatively were called Getes (from Getae) by the Chinese and the blond Nordic Goths formerly were known as the Getae, the fact that all of these people were Nordics is self-evident. Their easterly neighbors in Bactriana and later political affiliates, the Ephthalites, took their name from the fact that they were "white-skinned." Alternatively, the latter were called the "White Huns" by their enemies.<sup>19</sup> According to the Chinese, they actually were a tribe of the Yue-Chi or Getes<sup>20</sup>, which supports the above conclusion. The Kushans are known to have been the primary dynasti-

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<sup>18</sup> *Ibid.*, vol. 3, pages 180-181 (Bactria).

<sup>19</sup> *Ency. Brit.*, 13th ed., vol. 9, pages 679-680; vol. 20, page 422.

cal division of the Tokhari. A large region in northern Afghanistan, bordering on the Oxus River, long was known as Tokharistan.

Coming now to the inhabitants of Sogdiana, we know that the Sakae and the Wu-Sun were neighbors and were two of the five nations that later confederated in the vast imperial enterprise discussed subsequently. Herodotus considered that the Sakae, although Scythians (Nordics), had assumed some of the aspects and customs of the Turanians on the east, perhaps because of long contact with them.<sup>20</sup> These people may have intermarried to some extent and Turanian words thus were brought into the language of the Sakae. Their easterly neighbors, the Wu-Sun, a branch tribe, are described in Chinese chronicles as "tall, with red hair, green or gray eyes, and fair complexion"<sup>21</sup>; obviously Nordic characteristics. Aeschylus recorded that the Sakae were conspicuous for their good laws and were preëminently a righteous nation. They must have appropriated

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<sup>20</sup> Herodotus, *op. cit.*, i. 201, 215, 216.

<sup>21</sup> *Ency. Brit.*, 13th ed., vol. 15, page 828 (Kirghiz).

some of this culture from the ancient Hittites and also from the later Issedones, whose descendants were the cultured *Uigurs* of history.

Historical publications are replete with conflicting surmises regarding the homeland of these five easterly Nordic tribes, their ethnography, and their cultural level. Most of the writers have supposed them to have been Turanians, probably because much of the information concerning them came from Chinese sources, but those same writers, for some reason, have overlooked the significant facts of their physical description in those sources and that they took an Aryan and not a Turanian language into India. Moreover, the country of Geté as the ancient homeland of the Nordic nations has been known for more than 2¼ centuries.\* The cultural level of these people of Bactriana and Sogdiana before they invaded India also must have been much higher than generally has been supposed. The proportions that were brought from Geté and were gained from the indigenous inhabitants and Persian and Grecian invaders is an undetermined question.



## CHAPTER 7

### SUBJECTS OF THE PERSIANS AND THE GRECIANS

THE five tribes enjoyed an independent status until they suffered defeat at the hands of the Persian king, Cyrus the Great, about the middle of the 6th century B.C., when Bactriana became one of the satrapies of that empire. But that suzerainty over the easternmost tribe must have been nominal only. Sogdiana may long have continued more or less independent. Obviously, the Persian suzerainty of about  $2\frac{1}{4}$  centuries over these Nordic people of Bactriana must have had marked influence on the customs, culture, and language that were theirs prior thereto, probably more so than on those of the Sakae in Sogdiana. Whether the linguistic influence was that of Cyrus' tribe, the *Pasargadae*, that of the Nordic *Medians* (Kimmerii), or that of some other Persian people is uncertain.

In 336 B.C., Alexander III the Great (356-323 B.C.), son of Philip II, king of Macedonia, succeeded to the throne. He became the leader of the Hellenes, determined to Hellenize the world, and promptly attacked the Persian Empire,



then governed by Darius III. Upon his defeat of Darius, the latter's murderer, his cousin Bessus, satrap of Bactria, attempted in 330 B.C. to organize a national resistance in the northeast. But Bactriana was conquered from the Persians without much difficulty and was made a Grecian province. It was in Sogdiana that Alexander met strong resistance from the tribes of the Sakae. In 328 he advanced from the Kabul Valley, crossed the Hindu Kush, and invaded Sogdia (northern Bukhara and Samarkand only), even making a raid across the Jaxartes River to impress the inhabitants of the steppe. Until the spring of 327 he moved about Bactria and Sogdia (the westerly parts of the two countries), beating down recurrent rebellions and planting numerous Grecian cities there.<sup>22</sup> Later that year, he returned southward across the Hindu Kush on his invasion of Afghanistan and western India. In the spring of 326 he advanced into the Punjab, but when he reached the Hyphasis (Beas) River his army re-

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<sup>22</sup> Several of these cities bore his own name. The new cities were populated by captives and by those veterans of his army who, because of wounds or fatigue, were no longer able to follow the conqueror in his swift campaign. The language of the conquerors was impressed on the conquered inhabitants in so far as possible.

fused to go any farther. He then turned southward, imposed governors on the conquered people east and west of the Indus River, and began his return march near the coast of Baluchistan, finally reaching the cooler region of Media in 324, a year before his death.

A tribe named the *Ariaspaë*, living on the Etymandros River, in Seistan (Sijistan), where the Helmund River empties into Hamun Lake (or swamp), on the Iranian-Afghanistan boundary, supported Alexander against the Scythians (the Tokhari, former Massagetae) and were called *Euergetae* (Arrian iii.27.4; Diod. xvii.81; Curt. vii.3.1), meaning "Anti-Getae," which further identifies the people who then were dominant in Bactriana.

The many difficulties encountered by Alexander's successors, the *Seleucid* kings, afforded Diodotus, Greek satrap of Bactria, an opportunity to make himself independent (about 255 B.C.) and he then seized Sogdia and founded the Graeco-Bactrian kingdom. He also assailed the Dahae (Parni) east of the Caspian Sea, as already related, perhaps in an attempt to bring those kins-

men of his subjects under his sway. The easterly tribes in the mountains apparently were not wholly subjugated. His successors were able to maintain themselves against the Seleucidae, although the latter succeeded in retaining Afghanistan and western India. The campaigns of Alexander had acquainted the Tokhari, the Sakae, and their affiliated tribes with the regions and inhabitants on their south and the influence of these Nordic peoples under their Grecian leaders was increasingly felt as far as the Indus. About 190 B.C. the Graeco-Bactrian leader Demetrius, son of Euthydemus, with an army comprised mainly of Tokhari and Sakae, crossed the Hindu Kush and conquered northern India from the Macedonians. His power also extended westward into Afghanistan.

But the Graeco-Bactrian kingdom was torn by dissension and the throne was usurped by Eucratides shortly prior to 175 B.C. This leader greatly extended the conquests of his predecessors over western India and altogether ruled over 1,000 towns, according to ancient historians. By these wars the dominant position of the Greeks in India

was undermined more rapidly than otherwise would have been the case. After Eucratides' death in 129 B.C., the kings abandoned the Attic standard of coinage and introduced a native standard and at the same time the native (Prākṛit) language was used along with the Grecian.<sup>22</sup> On the coins struck in India, the *Brahmi* alphabet, the older form of the *Devanagari*, was used and on those struck in Afghanistan and in the Punjab the *Kharoshthi* alphabet, derived from the Aramaic, was used.<sup>23</sup> The Aramaic dialect must have been transplanted to Afghanistan by descendants of one of the tribes of Israel transferred to Iran in 721 B. C., for at the time of the Exile the people of Palestine were bilingual, speaking Aramaic for ordinary purposes while still understanding Hebrew.<sup>24</sup> *Thus, the Vedic Sanskrit language had been lost to the general population of north-western India and the Modern Sanskrit had not yet been introduced there.*

Despite the great power wielded by the Graeco-Bactrian kingdom, it did not endure long and soon was overthrown by native Nordic leaders.

<sup>22</sup> *Ency. Brit.*, 13th ed., vol. 3, page 180; vol. 13, page 168b.

Thus, beginning about 190 B.C. the influence of the leaders of the Tokhari and the Sakae in the Graeco-Bactrian armies continually increased, as was the case of the northern barbarians in the armies of the Roman Empire some centuries later. During 140-130 B. C. the Sakae made an independent invasion of western India. This ambitious tendency of the native leaders culminated in the rise of a new imperial regime in the north, established by those Nordics in 126 B.C.<sup>24</sup> in co-operation with the easterly tribes of the two nations.

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<sup>24</sup> *Ibid.* and vol. 1, page 315, and vol. 9, pages 880-881.

## CHAPTER 8

### SCYTHO-INDIAN EMPIRE

WE COME now to an important phase of events that has received only meager treatment in history notwithstanding its marked effect on the subsequent cultural history of the world. The causal force was the final upsurge of Nordic energy in Asia that resulted in the creation of the epochal *Scytho-Indian Empire*.<sup>26</sup> The status and influence of the strong and virile nations of the Tokhari and the Sakae and their related and dependent tribes at 200 B.C. should not be underrated. They occupied rich and important regions and were comparable in strength with their kin, the *Suebi*, the *Kimmerii*, and the *Getae* (Goths), in Europe. As adjacent nations, they together constituted an island of blond, energetic, and dominant Nordic Aryans in an ocean of brunet Turanian Turks on their east and north and of mixed Iranians in Bactria and on their south, mainly Nordic across the northerly

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<sup>26</sup> Sometimes erroneously called the Indo-Scythian Empire. The name *Scythia* was geographical only. History reveals no tribe or nation that ever bore the name Scyth or Scythian or any derivation thereof.

half of Iran. In addition to the social and cultural intercourse that they long had maintained with the advanced Issedones (Uigurs) in and north of the Tien Mountains and in the Tarim Basin, they had absorbed a considerable measure of the culture and military organization developed on the south by the Persians and the Grecians, under whom they long were subjects and in whose armies they served. Consequently, we may accept fully the significant statement by Aeschylus that the Sakae (and doubtless also the Tokhari and the other Nordic tribes) were conspicuous for their good laws and for being preëminently righteous people.

The increasing weakness of the Graeco-Bactrian kingdom finally resulted in the overthrow of its Grecian dynasty by its Nordic subjects under the leadership of the dynasty of the Kushans, the nuclear (or royal) tribe of the Tokhari, who were desirous of regaining their independence. This earliest uprising occurred about 160 B.C., for, according to Chinese sources, their armies from western Bactriana conquered Sogdiana (including the Wu-Sun tribe) in 159 B.C. and eastern Bac-

triana (including the Ephthalites) in 139 B.C. Thus, a degree of Nordic unity in central Asia thereby was achieved and by 126 B.C. Grecian authority had been wholly extirpated. During the next generation, the new confederation terminated Grecian rule over the Nordic tribes in north-eastern Iran.<sup>26</sup> Little was heard of the activities of the new regime during the next 68 years except that Mithradates II the Great, king of Parthia during c. 120-88 B.C., saved his kingdom under attacks by the Tokhari.<sup>27</sup> This strife must have been an attempt by the latter to bring still other and related Nordics under their sway, chiefly those formerly a part of the parent nation.<sup>27</sup> Clearly, this period was one mainly of internal consolidation, but not without difficulties, for it is known that during those years the five tribes strengthened their federation but had not yet become a strongly unified nation. In this development, the Kushan dynasty took the lead and by about 58 B.C. the whole of eastern Iran, Afghanistan, Baluchistan, and parts of western India had been brought under

<sup>26</sup> *Ency. Brit.*, 13th ed., vol. 28, page 944.

<sup>27</sup> *Ibid.*, vol. 18, pages 620-621. As stated before, the Parthians were mixed Kimmerians and Massagetae (Dahae or Parni), perhaps with an underlying Iranian element.



its sway and the great Scytho-Indian Empire created.<sup>28</sup> This form of the dynastic name (Kushan) appeared on its coins and in Persian writings. In its achievements, the Kushan dynasty deserves to rank with the later outstanding dynasties of Europe. Its seat was at Balkh, Bactria, now northern Afghanistan, which is said to have been a country "with a thousand cities."

At this stage we are confronted with considerable uncertainty regarding dates. The inscriptions indicate that the reign of King Kanishka, of the Kushan dynasty, began in 58 B.C., but whether his reign actually began in the Empire at that time or merely first appeared in India then is undetermined. He established the so-called Vikrama Era in India, when the great historical era of northern India began. A concomitant of this achievement was the extirpation of everything Grecian and the displacement of the Greek language there by the *Modern Sanskrit language* of the Nordic conquerors in common use with the native (or Prākṛit) dialects. *Thus, we may place the introduction of this form of Sanskrit into India*

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<sup>28</sup> *Ibid.*, vol. 14, page 399.

*in the year 58 B. C.*<sup>29</sup> This king's successors in sequence were Vāsishka, Huvishka, Vāsudēva, and Godolphernes, who were succeeded about the middle of the 1st century A. D. by another branch of the Kushan dynasty in the person of Kadphises I (c. A.D.20-85) as king. His successor, Kadphises II (Ooemkadphises), a successful warrior, announced in A.D. 99 his conquest of all of north-western India.<sup>29</sup>

Some rebellious Sakae, defeated Parthians (Pahlavi), and Grecian followers of the former Graeco-Bactrian kings, driven from the north by Kadphises II about A.D. 98, invaded and conquered the native population of the Indian provinces of Malwa, Gujarat, and Kathiawar about A.D. 100. Their ruler, of the Kshaharāta family, was named Bhumaka and he took the Persian title of satrap. "They were hated by the Hindus as barbarians who disregarded the caste system and despised the holy law, and for centuries an intermittent struggle continued between the satraps and the Andhras, with varying fortune.

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<sup>29</sup> *Ency. Brit.*, 13th ed., vol. 14, page 399. Few authorities agree on the various dates, so that those used here are subject to ultimate verification.

Finally, however, about A.D. 236 the Andhra dynasty, after an existence of some 460 years, came to an end under circumstances of which no record remains and their place in [south-] western India was taken by the Kshaharāta satraps, until the last of them was overthrown by Chandragupta Vikramaditya at the close of the 4th century.”<sup>80</sup>

The most eminent king of the Kushan dynasty of the Scytho-Indian Empire was another Kanishka, at least the second of the name, who reigned during c. A.D. 123-153 and whose capital in India was situated at Purushapura (Peshwar). He conducted a successful war against the Parthians, conquered Kashmir, and led an army over the Pamirs to the conquest of Kashgar, Yarkand, and Khotan. He also was an outstanding Buddhist and was noted as the convener of the celebrated Council of Kashmir, whose commentaries were written in the Modern Sanskrit language for the benefit of his northern priests, who were uneducated in the Indian vernacular dialects.<sup>80</sup>

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<sup>80</sup> *Ency. Brit.*, 13th ed., vol. 14, page 397.

In the light of the circumstances just outlined, it would seem that no reasonable doubt can exist regarding the source of this language and the times of its introduction in India. While its composition is well indicated, this phase of the subject is deserving of more detailed analysis in the light of the facts adduced here. Several modern scholars correctly have intimated that it came into India from Bactriana, but that is about all that they have ascertained regarding its antecedents.

After A.D. 225, the history of the Kushan dynasty is one of confusion because of quarrels of rival claimants to the throne. According to Chinese sources, that dynasty was replaced by one called *Ki-to-lo* (*Kidara*), of the same stock and apparently even a branch of the same family, but which belonged to one of the tribes that had remained in Bactriana when the Kushans marched into India. In A.D. 320 the Gupta Empire was formed in northern India, detaching that region from the Kushan dynasty. In 388 its king conquered the still-ruling Saka satrap of Surashtra (Kathiawar). Thus, the Kushan dynasty was reduced to its northern possessions and the Kshaharata satraps in southwestern India ceased to

exist. But about 450 the dynasty of the Ephthalites, the more easterly tribe in Bactriana, who usually were associated with the Tokhari in warfare and whose leader may have been related to the Kushans, gained the ascendancy in the Scytho-Indian Empire and established itself in Bactria, with headquarters at Balkh and at Bamian. Within five years, the new leaders began to assail the Gupta Empire in India, but they were repulsed. About 470 they returned to the attack and by repeated inroads caused the fall of the Gupta dynasty in 480, thereby restoring the power of the Scytho-Indian Empire as far south as the Nerbudda River. In 484 the latter defeated a Persian king and also extended its rule eastward in the north as far as the mountains of Kashgaria. However, this phase of the empire's history is tempered by the fact, according to extant reports, that its dominion was largely an organization for brigandage on an imperial scale; i. e., less refined than later commercial practices with subject peoples. Its monarchs had a reputation for ferocity and cruelty, according to the milder Hindu standards. The last Ephthalitic king in India, Mihira-

gula, a harsh monarch, died about 540. In 557 the nation assailed the Persians, but was defeated by them aided by the Turkic Uigurs, who then made their first appearance in western Asia. About 560 the Turks gained all of the territory north of the Oxus River, in Bactriana, and in 570 this great Nordic empire collapsed to them. Ultimately, upon overthrow of the *Sassanian* dynasty in Persia by the Arabs in 637, all of its possessions submitted to the rule of the caliph and of Islam.<sup>81</sup>

In thus creating and maintaining the Scytho-Indian Empire for 628 years, the members of the five constituent tribes became scattered far and wide over the vast region from the steppe of western Turkistan, on the north, to the Arabian Sea, on the south, and from central Iran, on the west, to the Pamirs, on the east. Constantly they had intermingled with brunet peoples on all sides and had intermarried with them to a considerable extent. Consequently, when that empire disintegrated, its Nordic element was markedly blended with other racial elements, was widely scattered, and was unorganized for group migration to dis-

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<sup>81</sup> *Ency. Brit.*, 13th ed., vol. 3, pages 180-181; vol. 14, page 399.

tant regions. Before long, these people were wholly engulfed by and gradually became absorbed in the surrounding population. In India the descendants of the Scytho-Indian dynasties and their branches probably became the ancestors of some of the historic rajput clans.

Ptolemy reported a tribe named the *Jaxartes* on the lower half of that river, which doubtless took its name from them. They must have been a division of the Sakae. Upon the growth to power of the Turks (Uigurs) in Turkistan, tribes of the Tokhari and the Pasiani apparently emigrated to the Aras River basin, in Armenia, where those tribal names have been found in recent times. Persons with light hair and eyes, descendants of the Tokhari or the Sakae, may still be found in Afghanistan (Kafiristan).<sup>82</sup> Ptolemy reported that some had spread from the Indus Valley to Garawhal, along the Himalaya Mountains.

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<sup>82</sup> *Ency. Brit.*, 13th ed., vol. 1, page 311.

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## CHAPTER 9

### SANSKRIT LANGUAGE

THUS, by the foregoing historical outline, the source and times of introduction of the two phases of the Sanskrit language (Vedic and Modern) in India are clearly portrayed. Although definitely a classical language, it was not in even official use there during the 2nd century B.C., when the successors of the Graeco-Bactrian King Eucratides struck coin in that country in the native Brahmi alphabet, which was the ancient parent of all modern Hindu scripts, including on the one hand the Nagari or Devanagari and on the other the widely dissimilar forms of the Kanarese, Tamil, Telugu, and other southern dialects, and whose place of origin still is being sought by scholars. The antecedents and traditions of those northern leaders in Bactriana were Grecian in origin and obviously such men were not interested in the introduction in India of the modified ("perfected") language of their Nordic subjects in Bactriana or Sogdiana; *that act was left to the members of the Kushan dynasty in 58 B.C.,*



*perhaps by the first King Kanishka, upon the completion of the conquest of much of northwestern India.* It displaced the Grecian language, formerly used in official circles along with the native dialects. Since the Tokhari, who formerly were Massagetae, were a sister nation of the Getae (Goths), we now can readily understand the reason why Bopp likened Ulfilas' version of the Bible in the Gothic dialect of the 4th century to Sanskrit and why the Gothic language is said correctly to be the link between the modern western European languages and the Sanskrit language. It apparently is free of most of the ancient Turkic influence on the dialect of the Sakae and, of course, free of the later apparent Iranian-Pamirian, Persian, and Grecian modifications of the dialects of the Tokhari in Bactriana and the Sakae in Sogdiana.

Although the basic dialect of Sanskrit was the original language of the Nordic-Aryan Tokhari before they reached Bactriana and was similar to that of the Goths, it undoubtedly was greatly modified in Bactriana, as stated before, under the influence of contact with the indigenous inhabi-

tants, of the early Persian regime during 546-330 B.C., and especially of the Grecian regime during the subsequent period of 330-126 B.C.<sup>33</sup> The Sakae may even have brought some Turkic characteristics into it in addition to whatever both may have gained from contact in Geté with the Hittites prior to about 2300 B.C. With all of this extraneous content, the modified language (Modern Sanskrit) officially was introduced in India in 58 B.C. As the language of the conquerors, it required some time for its acceptance by the literary leaders of the native population.

The language found in excavations in Western Turkistan and christened by its investigators as *Tocharisch*<sup>34</sup> appears to be a mixed dialect produced by an intermixture of peoples speaking an Indo-European language and a language of an entirely different origin. It is reported to be more akin to the western Nordic languages than

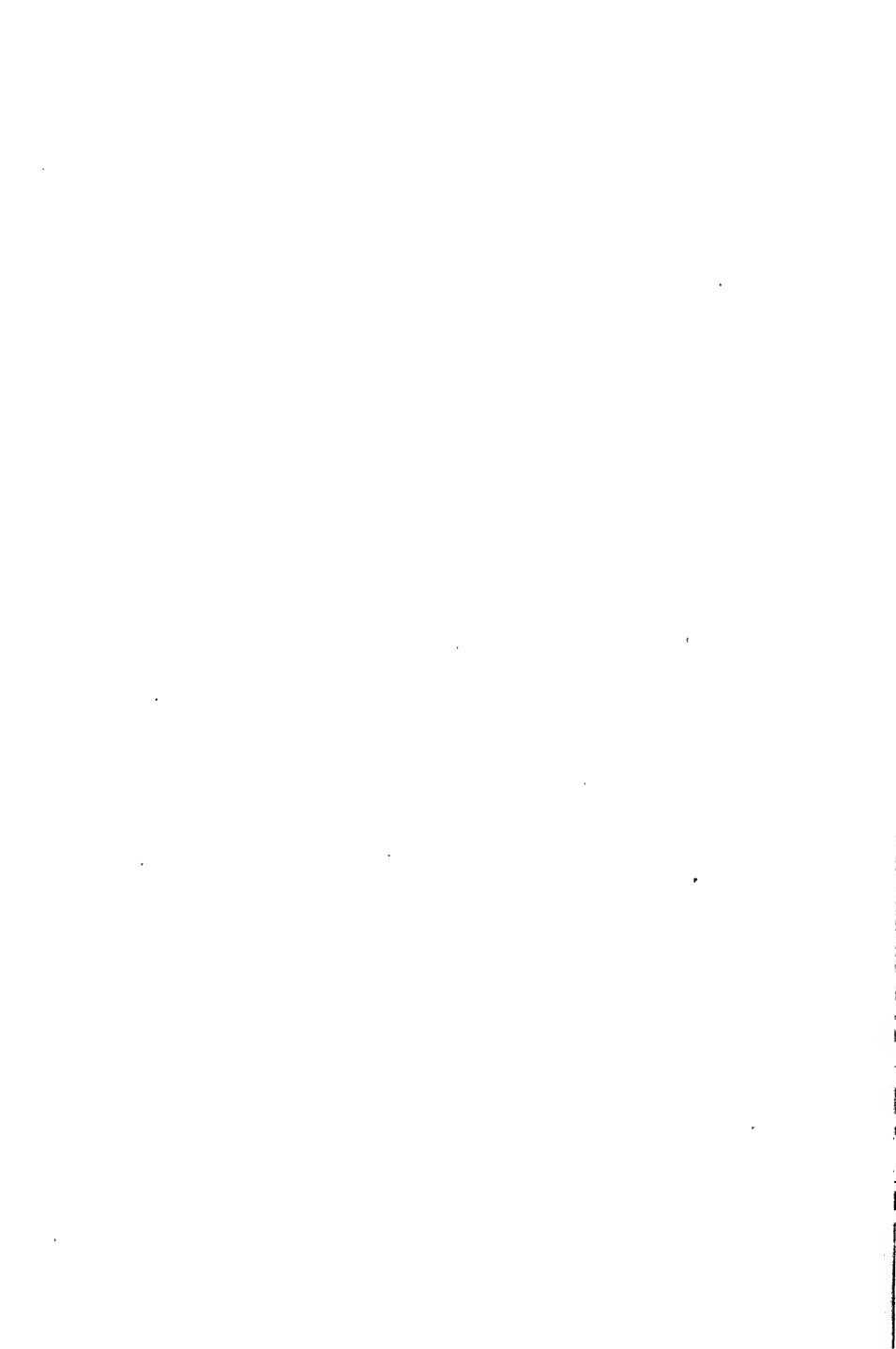
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<sup>33</sup> While nothing definite is known of the original language of the Yue-Chi (or Getae), such inscriptions on their coins as are not in Greek or an Indian language are in a form of Persian written in Greek uncials. *Ency. Brit.*, 13th ed., vol. 28, p. 944.

<sup>34</sup> E. Sieg and W. Siegling, *Tocharisch, die Sprache der Indoskythen* (Sitzb. d. Berl. Ak., 1908), pages 915 ff. *Ency. Brit.*, 13th ed., vol. 2, page 712d.

to the Iranian in certain respects. It apparently was not found in the region inhabited by the Tokhari, which was Bactriana, mainly in northern Afghanistan, but it may have been used in more northeasterly territory (Sogdiana) inhabited by their kin and later associates, the Sakae, a separate Nordic nation, which long had close contact with Turks on their north and east. Such association, long continued, invariably has resulted increasingly in intermarriage of members of the two nations and intermixture\* of their languages. On the other hand, the underlying Iranian influence was weaker in Sogdiana than it was in Bactriana. It follows, therefore that this so-called Tocharisch dialect actually was not Tokharian at all but was a compound mainly of the kindred dialect of the Sakae and those of Turkic peoples on their east and north, in which event it might better be called the *Saka-Issedon*, *Saka-Uigurish*, or some other name expressing that composition; unless the underlying Iranian influence was sufficiently marked to justify its being denominated as a variant of the Sanskrit language. Philologists have not indicated that Sanskrit, the later (or "perfected") language of

the actual Tokharian people, is identical with the above-named language, although the original (or basic) Nordic Aryan elements of each should correspond closely; in fact, these elements already have been found to represent a *kentum* (usually spelled *centum*) language like Gothic.



## CHAPTER 10

### CHRISTIANITY IN CENTRAL ASIA

**E**VANGELICAL Christianity, under the influence of various eminent characters, made conspicuous advance eastward in central Asia. In 549, only two decades before the collapse of the Scytho-Indian Empire, the so-called White Huns (Ephthalites) of the Oxus River valley in Bactriana sent a request to the supreme head (or Catholicos) of the church, Aba (c. 500-575), in Persia that he ordain a director for them, which was done. A. Mingana gives a list of 21 towns and provinces west of the Oxus River that had spiritual leaders ordained to rule the churches there during the 5th and 6th centuries.<sup>85</sup> Apparently, the majority of the Turkic Uigurs and Keraites farther east also were Christians.<sup>86</sup> This expansion of Christianity was tolerated by the Moslems who gained the ascendancy in 570 and Christian missions were sent to India, China, and even Japan.<sup>86</sup> Thus, the blood of these eminent

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<sup>85</sup> Alphonse Mingana, *Early Spread of Christianity in Bulletin of John Ryland's Library*, vol. 9, pages 304, 305, 316.

<sup>86</sup> Benjamin G. Wilkinson, *Truth Triumphant* (Mountain View, Calif., 1944), where this subject is treated at length.

Nordic Aryan peoples of Bactriana and Sogdiana continued to exercise marked influence in those regions of central Asia and may even do so today in less conspicuous manner. Sympathetic investigation of the fate of these people during the long period since the 7th century, when political conditions so permit, should be a task of absorbing interest.

It might well be asked to what extent this former Nordic Aryan blood was involved in the conquest of Afghanistan and western India by the Great Mogul dynasty in the 16th century. While the leaders of that project (correctly or incorrectly) are reckoned in history as Mongolians, many aspects of the conquest and the manner of subsequent domination of India by members of this dynasty suggest that the blood of these former Nordics of Bactriana and Sogdiana may have exerted substantial, if not dominant, influence in the conquest. The racial aspects of this invasion deserve more consideration by historians.

## CHAPTER 11

### SUMMARIZATION AND COMMENTS

*A*T THE inception of this study, it was uncertain as to where it might lead. It has not resulted in any strained overturning of well-known and accepted facts or principles involved, but has clarified and reconciled and caused the integration of various important facts whose chronology and relation with other facts have been somewhat hazy. It purports to show the fundamental ingredients of both Vedic and Modern Sanskrit and when they were introduced into western India, from which it follows that Sanskrit cannot well be the parent of any ancient languages in India; in fact, as a conglomeration of phases or features of or modifications by other well-known languages, it is a relatively recent language as languages go, both in its evolution and in its introduction into India. Other more recent dialects are those introduced by tribes of Pamirian invaders (mainly Aryans) from the north. The next newest major languages in India appear to be the different Hindi dialects of the northwest, which are Iranian in origin and also were introduced by



several ancient invasions from the west within historical times, for reasons that, in the main, are supported by events portrayed in history. Thus, it would seem that the basic investigation of the *origin* of all modern Aryan languages should begin with the Indonesian dialect of India and elsewhere and proceed forward and also backward through the various Dravidian dialects, making due allowance for the effect of cross-country movements of dissident or adventurous groups of people throughout the centuries.

Here we have an original *kentum* language of the Massagetae and the Sakae, sister nations of the Goths and other Nordic nations of Europe, transformed into a *satem* language in Bactriana and Sogdiana by the variable influence of the dialects of underlying Iranian and perhaps Pamirian inhabitants during periods of several hundred years before their invasions of India. If all of the provable lore of these Iranians and Pamirians could be sifted out of earliest Vedic and Modern Sanskrit literature, the remainder should comprise the most comprehensive collection of writings of customs, religion, and philosophy of the ancient

Nordic Aryans of Geté in the world. It then could be compared with the culture transmitted to western Europe by the other Nordic Aryan nations when they immigrated there from western Asia. Perhaps the least modified by contact with Asiatic and Aegean culture would be that of the ancient Suebi, south of the Baltic Sea, but not that of people west of the Weser and Werra Rivers or in the foothills and heights of the Alpine mountain range. With due allowance for Keltic influence while they were in Gaul, the ancient lore of the Tuatha Dé Danaan (Kimmerii) of Ireland deserves especial consideration in this respect. What a rare opportunity thus exists for some scholar of the future!

Another Nordic Aryan nation whose language has been changed from kentum to satem in style in several of its branches by the influence of dialects of underlying peoples is that of the Kimmerii. For example, while that of the Medians, Kurds, Albanians, Lithuanians, Latvians, and Old Prussians underwent such a change, that of the other branches of the nation in western Europe remained kentum in style. These Baltic Nordic languages

and the nearby Slavonic languages belong to the satem-group for wholly different reasons and not because of any marked influence of the one on the other in western Europe.

Again, consider the Slavs and the Alpine Kelts (including those in the Balkans, Italy, and the Iberian peninsula), all brachycephalic people, whose ancestors apparently were Pamirians, likewise brachycephalous. If it can be said that the language of the Aryan Pamirians anciently was and still is satem in style, then it follows that that of the Slavs has remained unchanged because isolated in northern Russia while that of their congeners in and south of the Alpine mountain range from the Black Sea to the Atlantic Ocean has been changed to the kentum style since the invasion and conquest of western Europe by the Nordic nations subsequent to about 1600 B. C., in consequence of the military and civil dominance exerted by these later peoples.

When one engaged in research refers to the ancient Italians, does he mean the original Mediterranean Ligurians and others, the numerous brachycephalic Alpine Keltic tribes that later over-

ran that peninsula, the still later Nordic Lombards and Ostrogoths, or the subsequent congeries of all of them? Each division represented three different types of Aryan people, who spoke widely different languages.

In the Balkans (including Greece), as when such one uses the term "Greek," does he mean the original Mediterranean Pelasgians, the later Alpine Keltic invaders (including the Achaeans), the later Nordic Dorians, the rather recent Slavic invaders, with their different dialects, or an old or the present composite of both peoples and languages?

In the Iberian peninsula, does he mean one or more of the different types of inhabitants, viz., the original Mediterranean Iberians, the later Phoenician invaders in the south, the still later Alpine Keltic invaders from north of the Pyrenees, the composite Keltiberians, and the rather recent Nordic Visigoths and Suebians there, with their different languages?

Does the inquirer distinguish the original Mediterranean Ligurians and Iberians, the later Alpine Keltic invaders, or the still later Nordic

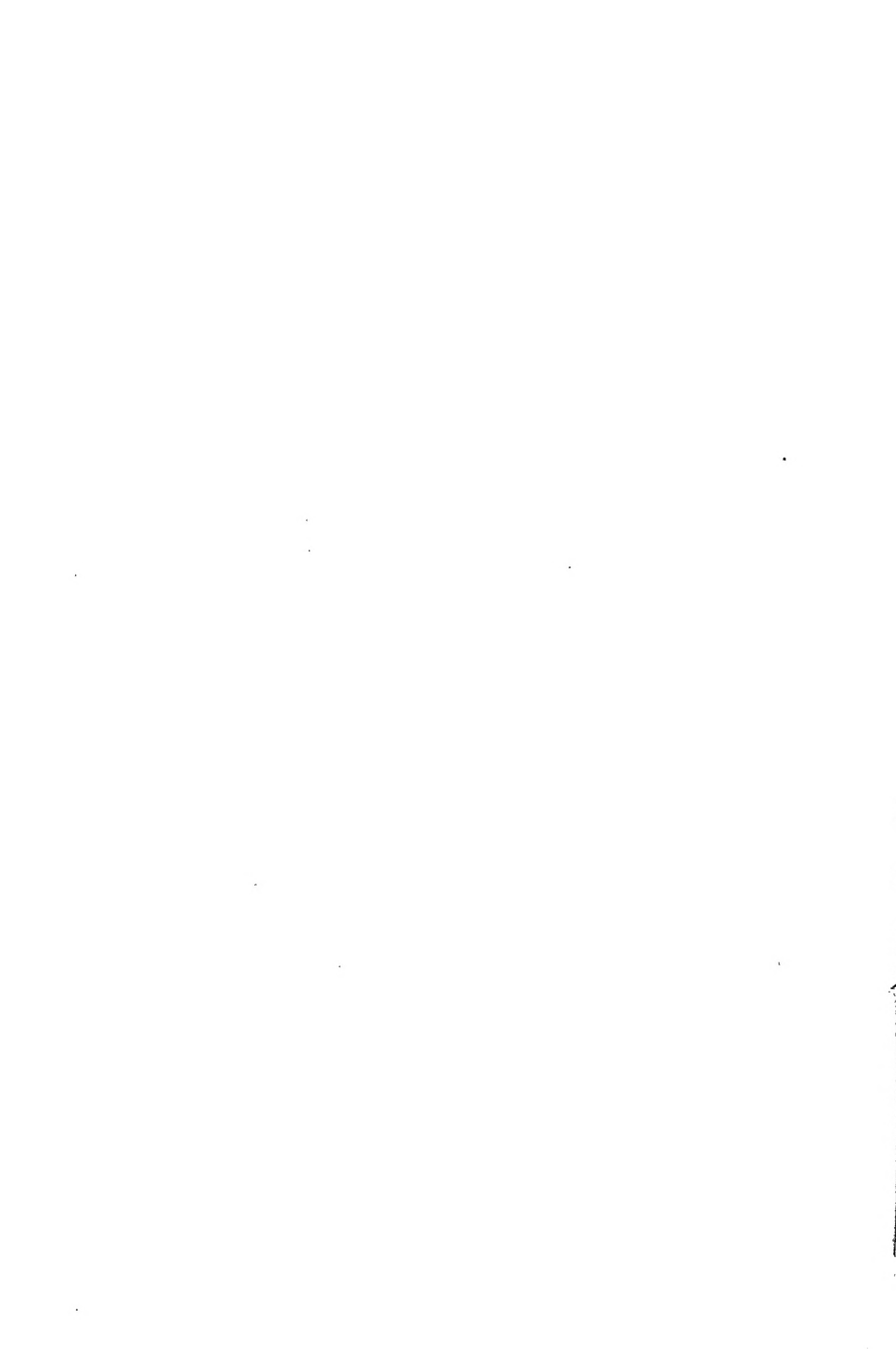
Kimmerian invaders of France, or the original Mediterranean Ligurians, the later Alpine Kelts, the Nordic Suebians and Kimmerians (the latter in Hessen, Franconia, and westward), and the Slavs in modern Deutschland? All spoke different languages, although Indo-European in basic form.

It is doubtful whether adequate effort has been made to isolate the language of the primitive Mediterranean nations or of the later Alpine Kelts from those of the other and more recent Nordic Aryan nations. Even the British do not thoroughly know their own ethnography and early dialects, else they would lay less emphasis on the Anglo-Saxon aspects.

It is difficult for this writer to understand how a historian or a philologist should be able to perform complete tasks and deduce comprehensive and accurate conclusions in his researches without a thorough knowledge of ethnography and some knowledge of anthropology. This lack is apparent in so many published histories. Without such background, a philologist remains a mere classifier of languages; the usefulness of his work would

be immeasurably increased if he could indicate the habitation and character of the people who spoke or speak the different languages, where, when, how, and why changes have occurred, and other relevant facts that would enrich and animate his findings, in accordance with the definition of the subject in Chapter 1.

In thus thinking out loud, this writer merely is voicing the difficulties that he has experienced over many years in these and related phases of research.



PHILOLOGICAL SECTION





## CHAPTER 12

### LINGUISTIC TERMINOLOGY

THE TERM *Aryan* for the designation of all branches of the so-called Aryan race and their dialects and customs coincidently is derived from the name of an Iranian tribe (the *Arii*) of the same Nordic nation (the Massagetae) as that whose dialect was the basis of Sanskrit; consequently, its suitability for those purposes is apparent. The only satisfactory alternative term is that of *Indo-European*, which is ethnographically, geographically, and historically correct. Probably the two most grossly incorrect names employed in these connections are those of *Germanic* and *Teutonic*. They have not been so used widely on the European continent but were adopted by English historians, whose practice has been aped by thoughtless Americans.

The term *German*, which evolved from the word *wehrmann*, warrior, through the Frankish forms *werre*, *gerre*, and *guerre*, was first employed by Julius Caesar to designate the Kimmeric tribes in the middle Rhine valley (the *Chatti* or later *Hessians*, *Belgae*, and others subsequently known

as the Ripuarian Franks) as distinguished from the Suebic tribes on their east (the *Saxons*, *Thuringians*, *Bavarians*, *Semnones*, *Alemannians*, and others), *from whom they already had been politically separate for 2500 years*, although both were Nordic nations. The Salian Franks represented another division of the Kimmerian nation. The term *Teuton* was derived from the name of the Kimmeric tribe of *Teutoni*, which emerged from Jutland and became known to the Romans in 103 B.C., when, according to the *Epitome* of Livy, together with the *Ambrones* they reinforced the *Cimbri* after the repulse of the latter from Spain by the *Keltiberi* and all then moved southward to invade Italy. Apparently the Ambrones and certainly the Cimbri also came from Jutland. In 102-101 B.C. they were defeated by the Romans and the remnant returned to Gaul, where they were known subsequently as the *Aduatuci*. Thus, these terms have no application to the descendants of the Suebi of modern Deutschland and they should be relegated to their original local usage.

The difference between the indigenous languages of the ancient Suebi and the Kimmerii at the beginning of the Christian era was roughly that found by Bede to exist between the dialects of the Saxons and the Jutes at the time that these tribes invaded Britain, which corresponded with the original difference between the High Deutsch (Suebic) and the Low Deutsch (Plattdeutsch; Kimmeric) east of the Rhine River, before the former became affected by the underlying Alpine Keltic.



## CHAPTER 13

### EVOLUTION OF NORDIC ARYAN LANGUAGES<sup>37</sup>

**I**N THE light of what just has been said regarding the origin of the Sanskrit language, it is desirable to consider the evolution of the dialects of the different Nordic nations since the remote time when all of the progenitors of those people were members of a single tribe. They started out perhaps as early as 60,000 years ago with the same dialect of the parental Indonesian nation in western India as the Iranians took with them over the Suliaman Mountains to the Iranian plateau. From that time forward, wholly different courses of evolution of the respective peoples and their dialects have ensued.

Unlike the Iranians prior to 8,000-7500 B.C., the Nordics lived in more or less constant contact, however remote, with various branches of the Turanian Turks that came down from the highlands of Tibet, with the foremost culture of the age. While the Nordics inhabited the Tarim

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<sup>37</sup> All statements of fact or probability and inferences or deductions therefrom in this chapter are portrayed in greater detail in the writer's major research in ethnography, soon to be published, and are well supported by citations of the findings of others.

Basin for a long time prior to about 7700-7500 B.C., the Turanian Pre-Sumerians (later Assyrians) lived just west of the mountains in Western Turkistan. Because of the smallness of their numbers, it is doubtful whether there was any substantial intimate intercourse between these two tribes during that period, although each undoubtedly knew of the existence of the other. By the time that the Pre-Sumerians had been supplanted in Western Turkistan by the Sumerians about 7500 B. C., the Nordics had moved northwestward to their homeland of Geté, south and southeast of Lake Balkhash, already described. Thence until about 4300 B. C., when the Sumerians were supplanted in Western Turkistan by the Hittites, it is probable that a greater degree of intercourse occurred between these two nations of dissimilar race and customs because of the increase in numbers and more adventurous spirit of the Nordics, but the extent of influence that the one may have had upon the language and customs of the other is an important subject for intensive research by anthropologists and philologists. During the next 2,000 years, until the Hittites emigrated to Ana-

tolia, the Nordics had so greatly increased in numbers as to be too unwieldy for unitary government and already had lost one or two divisions that had detached themselves and as separate tribes had begun to move westward. Even the central body, the Getae, had the same inclination to move in that direction and did so, which left only the Massagetae and the Sakae to remain in the homeland until they should separate into two different tribes; when this occurred, the Massagetae, in turn, moved westward and tended to press the Getae around the north of the Caspian Sea to Europe while the Sakae remained in possession of the homeland of Geté. Thus, the latter far more than the Massagetae continued to maintain impressive contact with the Turanians then on their north and over the mountains on their east—the Issedones (Uigurs) — until the Massagetae had moved southward along the Caspian Sea and eastward to Bactriana and the Sakae likewise had moved southwestward to Sogdiana.

Consequently, a 5,000-year period of increasingly intimate contact between the Nordics, especially the easterly members, and the Turanians in



Turkistan before the former nation began to disintegrate into different tribes about 3000 B. C. afforded ample opportunity for their original dialect (while a single tribe prior to 7500 B.C.) to become modified as well as to exert changes in those of the several Turanian peoples just named. Chronologically, the Suebi were the first Nordic tribe to break away and move to Europe about 2300 B.C.; therefore, we should expect their dialect to embody the least change from the original form. The Kimmerii followed to Europe about 1700 B.C., and the Getae (the nuclear tribe of the Nordic nation) became the last to enter Europe, perhaps about 850 B. C. Each in succession represented the westernmost segment of the nation in Geté and probably was less subject to influence by contact with Turanian peoples than the easternmost segments. The dialect of the Massagetæ probably showed somewhat greater modification than those of the tribes that had gone to Europe and that of the Sakæ showed the greatest modification by far, as indicated by Herodotus.\*

The earliest-known dialects of the Norwegians, Swedes, Frisians, Saxons, and Thuringians

may represent the nearest approach to the dialect of the Suebic nation when it first entered Europe. Those of the branches that moved southward may have been affected by the Alpine Keltic. It is difficult to find an early dialect that may the best represent that of the Kimmeric nation when its major divisions entered Europe because of the defeat and dispersion of that nation in 634 B.C., but those of the Jutes, the Salian Franks, and the Ripuarian Franks may come the nearest. Unquestionably, the best representation of that of the Getae is Ulfilas' transaction of the Bible into old Gothic about A.D. 350-360. The Modern Sanskrit language, upon the elimination of its Iranian-Pamirian, Persian, and Grecian absorptions and modifications, should be the best representation of the ancient dialect of the Massagetae (or Tokhari), and the so-called Tocharisch dialect reported by Sieg and Siegling, *supra*, similarly treated, may represent that of the Sakae during 1000-750 B. C.



## CHAPTER 14

### ORIENTATION OF PHILOLOGICAL RESEARCH

IT IS unfortunate that most historical works are deficient in their lack of distinction of certain racial types and relationships. The most conspicuous example is the failure to distinguish the brachycephalic Keltic Alpines from the mesocephalic Nordics of Europe, although both are Aryan peoples.<sup>88</sup> Another is the confusion by writers of the Mediterranean, Hamitic, and Turanian peoples (including the Semites) in the region between Iran and the Black Sea, on the north, and southern Arabia and Ethiopia, on the south. More attention to the findings of ethnography should greatly aid historians and philologists in the orientation of their studies. It is insufficient to say that the various migrations and the commingling of different nations in past centuries have made it difficult to distinguish the original types, for that still can be done by those who

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<sup>88</sup> The Highland Scots and the Irish are part Keltic in customs and language, *but they are not Keltic in race*, being wholly Nordic. The Kelts were the brachycephalic peoples of the Alpine mountain range, whose ancient customs and language were largely adopted by different Nordics who arrived long afterward.

are well enough informed on the different types, as shown by the works of G. Sergi and W. Z. Ripley on this subject.

It may be said, with reasonable certainty, that the basic language from which all branches of the Aryan language as well as those of the Indafrican and Turanian languages were derived had its origin in a region adjacent to the shores of the Bay of Bengal, if not on the mainland of India, and probably from a primitive dialect of the people whose descendants comprise the present Dravidian population of the Dekkan. However, those languages may have emanated from different branches of the original common dialect, as reflected by the different dialects of the Dravidians today. For example, the Kanarese group includes that dialect, Tulu, Kodagu, Toda, Kōta, Kurux, Malto, Tamil, and Malayālam while the Telugu group includes that dialect, Kui, and Gōndi. In general, the inflection of their words is effected by agglutination; i e., various additions are suffixed to the base in order to form what we call cases and tenses. Perhaps even more aboriginal dialects

may be found among the lowly inhabitants of Java, Sumatra, Malaysia, and along the shores of the Bay of Bengal.

Speaking as an ethnographer and a historian and not as a philologist, it would seem that the science of linguistics might be studied advantageously in two different directions, viz., horizontally, in order to facilitate the classification of related dialects, and vertically, in order to determine the extent of the change or modification that each dialect has undergone since primitive times; although this is not a new thought.

For practical purposes, it may be assumed<sup>29</sup> that the Indafrican race evolved in the hot valley of northcentral India, that the Turanian race evolved in Burma and regions northeast thereof, and that the Aryan race evolved in northwestern India. It may be assumed further that the Turanian race migrated around the easterly slopes of the Tibetan plateau and that the Aryan race migrated over the Suliaman Mountains to the Iranian plateau and up the Indus River to Kashmir and western Tibet, the last as early as 60,000 B.C.,

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<sup>29</sup> Based on researches by the author on racial origins and migrations.

and, still further, that the Indafrican race was driven out of northern India, eastward toward the Pacific islands and westward toward southern Arabia and Africa, by Indonesian tribes of the Aryan race forced back on northern India and southward into the Dekkan by the advance of glacial conditions about 50,000 B.C.

On these premisses, the progenitors of the Aryan race were the primitive ancestors of the present Dravidian peoples of the Dekkan through their Indonesian branch. Looking still further backward, we might inquire whether or not the progenitors of the Dravidian peoples are represented today among the lowly divergent Pre-Dravidian groups along both shores of the Bay of Bengal or southward, but that is a question beyond the scope of this treatise. After the Indafricans had emigrated from India, their place in the north was taken by the returned Indonesians from the upper Indus River valley. Long afterward, the latter were driven eastward and southward by successive waves of Iranians (Hindus) as they came back over the Suliaman Mountains for historical reasons and whose descendants now inhabit

northwestern India and have infiltrated among the Dravidian population of northwestern Dekkan.

In line with what has been said above, the following order of Aryan philological research appears to be logical, both horizontally and vertically:

1. *Pre-Dravidian Peoples.* Segregation of dialects of lowly tribes of Java, Sumatra, Malaysia, the *Rodiya* of Ceylon, the *Quichua* of Peru, and tribes on both sides of the Bay of Bengal, for evidence of both similarities and dissimilarities; also of any groups that may have branched from the next division below.

2. *Dravidians of the Dekkan.* Analysis of the Kanarese, Tulu, Kodagu, Toda, Kōta, Kurux, Malto, Tamil, Malayālam, Telugu, Lui, and Gōndi dialects for evidence of the source of each of the Indafrican, Turanian, and Aryan languages. These are *dolichocephalic* people. Basic; important.

3. *Indonesians.* Apparently a northwesterly branch with a modified Dravidian dialect. Analysis of the *underlying* Bengalese dialects and those of the Polynesians of the Pacific islands for com-



parison and classification. May have evolved parallel with the Indafrican and Turanian languages. These also are *dolichocephalic* people.

4. *Iranians* (*Brunet Mediterraneans, Hamites, and Hindus*). Related dialects of (a) the *Mediterraneans* of the area south of the Black Sea and in Iran, Arabia, early Egypt, Krete, and the Mediterranean basin, including the Caucones, Pelasgians, Ligurians, and Iberians; (b) the *Hamites* of western India, southern Iran, and Ethiopia, and the later Egyptians, and also the Berbers, Chaldeans, Amorites, Phoenicians, and Canaanites (but *omitting* Turanian Pre-Sumerians (Assyrians), Sumerians, Hebrews, and Hittites of southwestern Asia); and (c) the various Hindi dialects in parts of Iran and in India. All branched primitively from No. 3. These also are *dolichocephalic* peoples.

5. *Kelto-Slavs*. Related dialects of all *brachycephalic* Aryan peoples, including the Pamirians, the Slavs of Russia, the Balkans, and elsewhere, the Hellenes of Anatolia, Greece, and adjacent territory, and the Alpine Kelts of central Europe,

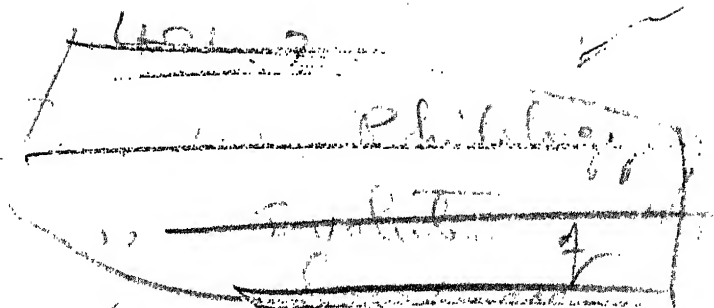
including Italy, Iberian peninsula, and central and eastern France. Also branched primitively from No. 3.

6. *Nordic Nations*. Related dialects of *mesocephalic* Aryan peoples, embracing the *Suebi* (Norwegians, Swedes, Frisians, Angles, Saxons, Thuringians, Bavarians, Semnones or Swabians, and Alemannians); the *Kimmerii* (Medians, Kurds, Dorians, Albanians, Latvians, Lithuanians, Old Prussians, Danes, and all other blond Europeans west of Weser and Werra Rivers north of Württemberg, southern Baden, and Alsace and in northern and western France (*excluding* brunet Mediterraneans and Alpine Kelts and Anglo-Saxons); *Getae* (Goths of Sweden, Italy, and Spain, and the Ossetes); the *Massagetae* (of northeastern Iran and the Tokhari, Kushans, and Ephthalites of Bactriana); and the *Sakae* (including the Wu-Sun, of Sogdiana). The last two nations, now much modified by other strains, include the descendants of the founders of the ancient Scytho-Indian Empire, with their Sanskrit language. The Poles and Ukrainians (*Sarmatae*) are mixed Kimmerians and *Getae*, with a later intrusion of

Slavic blood. All branched from No. 5 quite early, before they had become brachycephalous.

Continuous modification is a law of nature, so that changes *within classes* resulting from isolation, environment, influence of other nations by subjection or conquest or by invasion of other lands, and other circumstances should be anticipated. Consequently, many philological questions encountered may be solvable only by a thorough consideration of ethnography and migrations, contacts and conquests, and of the merging of different peoples.





✓ Origin - Sanskrit  
Sanskrit - Origin

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